

# Who Will Go Through the Tribulation?

## **TRIBULATION PERFECTED**

We are first introduced to the time of the Tribulation in the Old Testament book of Jeremiah, and the prophet calls it the time of 'Jacob's trouble' because it will primarily center on the Jews in Israel. This is our first clue as to who will go through the Tribulation and who it will affect. When Jesus returns for His Church, made up of believing Jews and Gentiles, and 'catches them away' to be with Him in Heaven, the Bible says that God will once again focus on the Jews, and the great and terrible time of the Great Tribulation will begin. And that's why Jeremiah calls it the time of 'Jacob's' trouble – because it's about the Jews even though it will have ramifications that affect the entire world.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

### [Matthew 24: 21](#)

This is not the destruction of Jerusalem in 70 AD at the hands of the Romans. This tribulation that Jesus refers to is the greatest tribulation that this world will ever see, eclipsing even that of Hitler's Holocaust which killed 12,000,000 people, half of those being Jews. Note the presentation of Clarence Larkin and see what the bible has to say about this soon to be fulfilled prophecy of Scripture.

## **The Tribulation is focused on the Jews and Israel.**

Turning to the Old Testament we find in [Jeremiah 30:4-6](#), that it is the time of "Jacob's Trouble," and is compared in its sufferings to the "birth-pangs" of a woman. In [Ezekiel 26:34](#) it is spoken of as the time when Israel shall "Pass under the Rod;" and in [Ezekiel 22:19-21](#), we read how that God is going to cast Israel into His "Melting Pot," where they are to be refined as "gold is refined." See also [Mal. 3:1-3](#), and [Zech. 13:9](#). Daniel speaks of it as a "Time of Trouble" for his people, the Jews. [Dan. 12:1](#)

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From these references we see that "The Great Tribulation" is something that has to do with the Jewish people, and is a judgment through which they must pass as a "refining process" to fit them to again be God's chosen people. Indirectly the Gentiles will be affected by it, but the Church will be "caught out" before that "Great and Terrible Day of the Lord."

The Prophet Daniel in his Vision of the "Seventy Weeks" ([Dan. 9:20-22](#)) was told that it would be 69 weeks from the going forth of the Edict "to restore and rebuild Jerusalem unto Messiah the Prince." Those were "Prophetic Weeks," "in which each week stood for "seven years," and they were literally fulfilled, for it was exactly 483 years of 360 days, from the going forth of that Edict, B.C. 445, until Jesus rode in triumph into Jerusalem, A.D. 30, and was hailed as the promised Son of David.

Within a week the Jews had Jesus crucified and then "God's Clock" stopped, and the remaining "one" week, the "Seventieth," has still to be fulfilled. In the meantime, in the break between the "sixty-ninth" and "seventieth" week, the Holy Spirit is gathering out the Church, and when it is complete it will be taken away, and then "God's Clock" will begin to tick again, because He will again be dealing with His People the Jews.

It is during this last, or "Seventieth Week" of Daniel's "Seventy Weeks," that the Tribulation is to occur, and as the "weeks" of the already fulfilled "sixty-nine" weeks, were each "seven years" in length, so this last, or "Seventieth Week," must be the same. The length then of the "Tribulation Period" should be "seven years," but Jesus tells us in [Matt. 24:22](#), that for the "ELECT'S SAKE" Those Days Shall Be Shortened. Not the "Elect" of the Church, for they are "caught out" before the Tribulation, but the "Elect" of Israel, the 144, 000 "Sealed Ones" of [Rev. 7:1-3](#). This information is taken from ["Dispensational Truth" by Clarence Larkin](#).

### **The coming restoration of the Jews.**

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Please note here that in the very end of Time, God decides to wrap things up in the same place and with the same people with whom He started - the Jews and in Israel. You have to remember that the Jews are the ones presented in the first part the New Testament. We Gentiles are forever indebted to the Jews. This is what Paul says in the book of Romans -

"Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, [take heed] lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in [his] goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree?" [Romans 11: 20-24](#)

See what Paul is telling us? That we Gentiles (non-Jews) have been 'grafted in' to the Olive Tree that is Israel and the Jews, and as such we should not be "boasting" but we should have respect and fear. Because it is a special privilege to be grafted into the family of God, and Paul promised that the Day is coming when the Jews will once again recover from their 'blindness' and see for themselves that Yeshua is indeed the Promised Messiah, and this is what will happen to them: *"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this [is] my covenant unto them, when I shall take away their sins."* [Romans 11: 25-27](#).

### **The character of the Tribulation:**

While the "Tribulation Period" shall last for seven years, as to its severity it will be divided into two parts of three and a half years each. The second or last part so far exceeding in its severity the first part as to be known as "The GREAT TRIBULATION."